7: Jaszi S-4, 5 (no date) 1946 EC1 Hungary EC1

however, and to show the very great divergencies between the political and ideological situations of the countries in question. I must restrict myself mainly to Hungarian developments.

II

In order to understand the course of events in Hungary since the Russian conquest, we must recall in headline style certain important antecedents in the country's historical evolution.

Hungary never was in the orbit of the Greek Orthodox Church. Its religious horizon was strictly Roman Catholic, though later with a very decisive admixture of Protestantism, which fought for religious liberty and against the Hapsburgs. At the same time, the cultural and the ideological influence of Hungarian Jewry became an important factor. Hungarian constitutionalism, much as it was vaunted, was a typical feudal growth; it gave neither the masses nor the middle classes much of anything to say. Yet though the analogies often drawn between English and Hungarian parliamentarianism were part of a fallacious propaganda, it cannot be denied that the technical formalities of constitutionalism and the constitutional struggles within the ruling classes, especially between the feudal aristocracy and the middle class gentry, made a strong impression on the growing bourgeoisie and on a part of the peasantry which was anti-Hapsburg and believed ardently in the teachings of Louis Kossuth.

One must also emphasize that the best representatives of Hungarian thought and literature were penetrated by western liberal ideas, and that some of them became important exponents of western democratic values. The revolution of 1848, which became a legend before it had become a reality, consciously followed the great French models; and even earlier, at the end of the eighteenth century, the conspiracy of the Abbot Martinovics was impregnated by Jacobin traditions. And the last flowering of the liberal Hungarian spirit, the October revolution under the leadership of Károlyi, which occurred immediately after the collapse of the Hapsburg monarchy, produced the most comprehensive and enlightened program in the history of Hungarian democracy, including the dismemberment of the feudal estates, universal suffrage, and the solution of the nationality problem in the framework of a federal structure. The problems of this democracy were genuinely similar to the efforts of the most advanced groups of the west. For example, the Sociological

evangelical magazine *Elö Viz* (Living Water). They are considering the publication of a new monthly magazine for congregational work.

The great need of the moment is for cantors as most of their church cantors were school teachers who abandoned their church singing when they entered the employ of the State. This would seem to indicate that when they were in church employ they did the singing as an act of necessity rather than from free choice. As to politics, all the Lutheran pastors, said the bishop, were in favour of peace but not all work for it, although the bishops have given them a lead. "Christians and Communists," he said, "can work together. The peace movement shows it." As to influences in thinking, Barthianism was still strong although not as strong as among the Reformed. Some think his influence cannot be reconciled to the Augustinian Confession* although the bishop himself regarded this confessionalism as retrograde in the modern situation. Other European influences are Ragaz and Kutter, although their influence is waning and the present situation with its new tasks needed new thought. Naturally pastors were now reading socialist works and a number of articles and lectures and conferences show the effect this has had on their thinking. This was not, nevertheless, regarded as a primary task in the present situation, in which there were so many practical tasks to solve in which theology had a good deal to say, one such being anti-semitism, which was not yet eradicated although the policy of the State was having its effect.

Ordass had been convinced that Western bourgeois democracy was right for Christianity and had been sharply opposed to the socialist direction of the country's policy.‖ He had had a considerable influence in the Lutheran Church but by now the greater part of the pastors could see that the church was developing under the present State and that they are now getting a new relationship with the people. In this matter of Ordass, the Lutheran World Federation had, he thought, been an instrument of American policy. Ordass had eventually been deposed by the Church which had petitioned the Government for his release.

Attending Catholic services, visiting Esztergom, and meeting a number of priests associated with the Catholic Priests' Peace Committee showed a vigorous continuation of the life of the Catholic Church. The symbol of the Catholic Peace Committee, a white cross on a blue ground with a dove at the foot shows a relationship which is far from being inappropriate and which, however long it took to come is now powerfully grounded.† The effect of the Church-State agreement is also symbolised by the buildings at Esztergom where the vast and rather pretentious

* One of the basic documents of Lutheranism.

‖ Bishop Ordass' trial for currency offences is discussed on p. 17.

† By December, 1952, 3,000 of the total of 4,000 priests were members.